

# ISHAAR AUR GHAM KHWARI

**MUFTI AHMED KHANPURI (DB)**

ki maqbool kitab hadees ke islahi mazameen urdu mein  
se iska khulasa **GUJARATI** mein karne ki koshish ki hai.

Allah is ko kubool farmaye.

Aur ham sab ke haq mein naafe banaye. Aameen.

**Composing: Salim Ismail Rawat**

**Publisher: Maktaba Ashraf, Surat.**

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

نحمدہ و نصلى على رسولہ الكريم - اما بعد.

Isaar Aur Muwaasat Ka Matlab : Isaar ka matlab hai aadmi apne zaat ke muqabla mein doosro ko tarjeeh (preference) de, masalan khana maujood hai khud ko bhi bhuk lag rahi hai, tabiyat mein khane ka taqaza maujood hai iske bawujood doosro ko apne uper tarjeeh dete huve unko khilade, isko Isaar kehte hain. Gham khwari kisi musibat zadah ki musibat mein sharik hona, Quraan ki ayat ka tarjama: surah hashr/9 wo khud faaqa se aur zaroorat-mand hone bawujood doosro ko apne uper tarjeeh dete hai.

Allah Taala ka doosra irshad naqal kiya surah Dahr/8 tarjama aur bawujood ke

inko khud khane ki khawaish hai faqiro aur yatimo, aur qaidiyo ko khilate hain, aur ye sirf Allah ki khushnudi ke liye karte hain, baazo ne “hubbihi” mein zamir ko Allah Taala ki taraf lotakar kaha ke wo Allah Taala ki muhabbat ki bunyad par in logo ko khilate hai.

Hazrat Abu Hurairah<sup>رضي</sup> ki rivayat hai ke ek martaba ek aadmi Nabie Karim<sup>ﷺ</sup> ki khidmat mein haazir huve aur arz kiya mein musibat-zada hu mujhe ‘faaqa’ aur musibat lahiq hai Nabie Karim<sup>ﷺ</sup> ne (iski zaroorat ko apne taraf se pura karne ki khatir) ek aadmi ko apni biviyo mein se ek ke yaha bheja (ke agar khane ki chiz ho to bhej do) unho ne jawab diya, ke qasam hai us zaat ki jis ne aap ko haq lekar bheja hai, mere paas siwae paani ke aur kuch bhi nahi hai (wo aadmi ye jawab lekar aaya phir Nabie Karim<sup>ﷺ</sup> ne apne doosri biwi ke yaha aadmi bheja unhone bhi yehi jawab diya, yaha tak ke tamam biwiyo ne yehi jawab diya is se pata chalta hai khud Nabie Karim<sup>ﷺ</sup> ka aur aap ke ghar walo ka ‘guzar basar’ kese hota tha, Nabie Karim<sup>ﷺ</sup> ne farmaya: is aadmi ko aaj raat mehmaan bana kar kaun le-jaega ek ansari ne arz kiy: Ae Allah ke Rasool! mein iski mezbani karunga, chunanche wo is musibat-zada sahabi ko

apne sath le-gae aur apni biwi se kaha ke dekho ye Nabie Karim ﷺ ke mehman hain, inka ikraam karo doosri rivayat mein hai unhone apni biwi se puchha, tumhare paas kuch hai? usne bataya ke siwae bachho ke khane ko kuch nahi hai. unhone apni biwi se kaha bachho ko jab kisi chiz ki zaroorat ho, aur jab wo shaam ka khana maange to unko behla phusla kar sula dena aur raat ke waqt jab mein mehman ko lekar aaau, us waqt chirag bujha dena, chunanche jab mehman aae, sab khane ke liye bethe to unki ahliya ne chirag bujha diya mehman ne khana khaya aur ye dono khane ka dikhawa karte rahe, is tarah khud raat bhuke guzar di, subah ke waqt wo sahabi Nabie Karim ﷺ ki khidmat mein haazir huve to Aap ﷺ ne farmaya: raat ko tum dono 'miya biwi' ne apne mehman ke sath jo mamla aur suluk kiya, is par Allah Taala bahut khush aur raazi huve.

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Hazrat Abu Hurairahؓ ki rivayat hai Nabie Karim ﷺ ne irshad farmaya: do aadmiyo ka khaana teen ke liye kafi ho jata hai, aur teen ka chaar ke liye kafi ho jata hai.

Muslim sharif mein Hazrat Jabirؓ ki rivayat mein ye hai ke ek ka khana do ko kafi ho jata hai, aur do ka char ko aur

char ka aath ko kafi ho jata hai.

Ifaadat: Agar khaana itna hi hai ke do aadmi 'pet-bhar' ke kha sake phir iske andar teesre ko sharik kar liya jae, to agar-che teeno ka 'pet' gale tak nahi bharega, lekin is khaane mein se teeno itna khaa-lege jis se teeno ki bhuk mit jaaegi, aur zaroorat puri hojaegi ye irshad farma kar Nabie Karim ﷺ gham khwari ki taalim de rahe hai ke do aadmi agar khana le kar bethe hai, aur unko ye khayal ho ke hum ye khana 'pet-bhar' kar kha sakenge to unko chahiye ke teesre admi jo bhuka aur zaroorat-mand isko bhi apne saath sharik karle goya doosra ke ghum aur taleef ko ba'nt lo, uske gham mein sharik hojao thodi si taqleef apne upar lelo kisi ke saath uske gham aur taqleef mein sharik ho jaana isiko muwaasat aur ghamkhwari se tabir karte hai.

Hazrat Abu Saeed Khudriؓ farmate hai: hum log Nabie Karim ﷺ ke saath ek safar mein jarahe the, ek aadmi apni sawari par sawar hokar aaya aur apni 'nigaahe' daae baae dodane laga jese zaroorat-mand aadmi idhar udhar dekhta hai kya koi aadmi hai jo meri zaroorat ko pura kar saqe Nabie Karim ﷺ ne irshad farmaya: tum mein se jis ke paas zyada

sawari ho wo sawari kisi aise aadmi ko dede jis ke paas sawari nahi hai, aur jis ke paas apni zaroorat se zyada khane pine ka saman ho to wo aise aadmi ko dede jis ke paas khane pine ka saman na ho.

Hazrat Abu Saaed Khudriؓ farmate hai aur usne mauqa par maal ki aur qismo ko bayan karke ye takeed farmai ke zyada maal aise admi ko dede jo iska zaroorat-mand ho Aapﷺ ke is irshad ko sun kar hame ye khayal hone laga aadmi ke paas apni zaroorat se zyada kisi bhi chiz mein khud uska koi haq nahi hai.

Ifaadaat: isliye hume chahiye ke iske zarie se doosre zaroorat-mand logo ki haajto ko pura kare, vaise quraan shareef mein bhi Allah Taala ka irshad hai: ye log sawal karte hai kya kharch kare? Allah tala ne irshad farmaya: jo tumhari zaroorat se zyada hai sab kharch kardo, zahir hai zaroorat puri hone ke baad jo maal zyada hai isko pada rehne denge to isse aap ki zaroorat puri hone wali nahi hai, aap ki zaroorat ka jo tha wo aap ke paas maujood hai, ye to zyada hai aap isko doosro ke hawale nahi karoge aur neki ke raaste mein nahi kharch karoge to wo kisi kaam ka nahi hai, isliye targib digayi.

Hazrat Sahal Bin Saad Saaidi<sup>رض</sup> farmate hai: Ek aurat Nabie Karim<sup>ﷺ</sup> ke paas buni huvi chaadar lekar haazir huvi, baaz rivayato mein hai wo aisi chaadar thi jiske kinaro ko zara lachhedaar banaya huva tha, usne wo chaadar ko Nabie Karim<sup>ﷺ</sup> ki khidmat mein bataur hadya pesh karte huve arz kiya: Ae Allah ke Rasool! ye chaadar mein ne apne haath se bun-kar tayyar ki hai take aap ki khidmat mein pesh karu, Nabie Karim<sup>ﷺ</sup> ne uski chaadar bataur hadya qabul karli aisi halat mein ke aap ko uski sakht zaroorat bhi thi, phir doosri majlis mein jab Nabie Karim<sup>ﷺ</sup> tashrif laae to aap is chaadar ko lungi ke taur par pehne huve the, isse pata chala, ke aap ko iski zaroorat thi Hazrat Sahal<sup>رض</sup> farmate hai: Aap<sup>ﷺ</sup> ke majlis mein tashrif laane ke baad un sahabi ne kaha Ae Allah ke Rasool! ye chaadar to bahut umda hai aap muje dedijye, Nabie Karim<sup>ﷺ</sup> ne farmaya: thik hai is waqt to nahi de sakte the is liye ke aap isko pehne huve the isliye vada farmaliya chunanche Nabie Karim<sup>ﷺ</sup> ko is majlis mein jitni der bethna tha itni der tashrif fama rahe, phir aap uthkar makan mein tashrif le-gae, aur wo chadar lapet kar un sahabi ke paas bhijvadi, jab Nabie Karim<sup>ﷺ</sup> is majlis se uth-kar makan mein



tashrif le-gae to logo ne kaha, tum ne ye thik nahi kiya Aap ﷺ ko chaadar ki zaroorat thi isi liye to aapne isko fauran pehna, aur ye jaante huve bhi tum ne maang li, tum ko ye maloom hai ke koi aadmi koi chiz Aap ﷺ se mangta hai to Aap ﷺ isko “rad” nahi karte hai, agar wo chiz maujood hoti hai to de-dete hai, aur agar maujood nahi hoti hai to vada farma lete hai, goya tum ne Nabie Karim ﷺ se chaadar maang-kar huzoor ko takleef aur mashaqat mein daal diya, to unhone kaha Allah ki qasam; mein ne wo chaadar apne istemal aur pehanne ke liye nahi maangi, balke isliye mangi ye mere kafan ke liye istemal ho, chunanche is waqiye ko naqal karne wale Sahabi Hazrat Sahalؓ kehte hai wo chaadar unke kafan ke taur par istemal huvi.

Ifaadaat: Is rivayat ko pesh karke ye taalim dena maqsood hai ke dekho! Nabie Karim ﷺ ko is chaadar ki zaroorat thi, iske bawujood Aap ﷺ ne apne muqable mein in mutaalba karne wale sahabi ko tarjih dete huve wo chaadar dedi, is tarah Aap ﷺ ne ummat ko i-saar ka amali sabaq diya.

Hazrat Abu Musa Ashariؓ farmate hai: Ek martaba Nabie Karim ﷺ ne irshad farmaya: qabile banu ash-ar ke log jab safar mein jate hai, aur unka khana pina

khatam hone ke qarib hota hai ya madina mein rehte huve jab unke yaha khana kam ho jata hai, to jis ke paas jo hota hai isko ek kapde ya bartan mein jama karte hain, phir aapas mein barabar taqsim karlete hai unki is aadat ko bayan karne ke baad Nabie Karim ﷺ ne unke saath apne talluq ka izhaar karte huve farmaya mein inse hu aur wo mujse hain.

Ifadat: Is rivayat me Nabie Karim ﷺ ne in ashari qabile walo ki ek khubi ka zikr kiya hai, is se maloom huva ki agar koi jamaat aisi ho ke jinke andar koi aisi aadat ho jo unke liye khubi aur kamaal ki ho, aur uske zarie doosre logo ko kher ke kaam ki targib milti ho to doosro ke saamne uska tazkira kiya jasakta hai, ke fala log aisa karte hai. Dekho! kisi ke dukh-dard ko ba'nt lena muwaasat aur ghamkhwari ka wasf hai, aur zahir hai jab kisi ke paas kuch bhi na ho ya kisi ke paas zyada ya kam ho aur sab mil kar saath de, to sab zaroorate asani ke saath puri ho sakti hai.

وَآخِرُ دَعْوَانَا أَنِ الْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ.